

# The Anti-Slavery Bugle.

MARIUS R. ROBINSON, Editor.

"NO UNION WITH SLAVEHOLDERS."

EMILY ROBINSON, Publishing Agent.

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## THE BUGLE.

From the Indiana Free Democrat.

John G. Fee.

Mr. Editor:—Nothing is more desirable than the spread of Anti-Slavery sentiment in the Slave-holding States. Every man who espouses our cause in the South not only quickens the growth of free principles around him and gives the lie to the unending slanders which we hear about 'sectional' parties, but at the same time rebukes by his example the shameless servility and cowardice of our own people. We cannot do without this Southern influence. We have felt and been embarrassed by the want of it in every stage of the Anti-Slavery reform. We ought therefore to welcome into our ranks, not only with joy, but with practical demonstrations of our sympathy and brotherhood, those truest heroes and noblest confessions in the cause of freedom, who in the face of all odds and all dangers are lifting up their voices in behalf of the oppressed. Among these I desire to make honorable mention of the man whose name heads this article; and I do so at this time for a reason which I shall state in conclusion.

John G. Fee resides in Lewis county, Kentucky, some eight or ten miles from Maysville. After receiving a thorough education he prepared himself for the Ministry, and was regularly ordained as a Minister in the Presbyterian (New School) connection. In Bracon county in the year 1841, he delivered his first discourse on Slavery, which excited great opposition among the people, including several of his near relatives. He soon afterwards settled where he now resides, and organized a Church; and his congregations were large and attentive, until they were broken up by a sermon or two which he preached against Slavery. He had left but three Church members, and withdrew about twelve in attendance. He was determined, however, to plant and raise up an Anti-Slavery Church on Slave soil, and to see to it that no obstacles which he saw, reasons for perseverance and self-sacrifice, instead of warnings to abandon a righteous enterprise in despair. In the Fall of this year the Synod of the State met, and arraigned him for teaching error, making disturbance in Zion, and breaking his ordination vows, not studying the peace of the Church. He desired to defend himself from the Bible, but the Synod would not allow this, and required him to base his defense on the Confession of Faith. This he did in the best manner he was able, but six resolutions condemnatory of his course were passed, one of which admitted that he had frankly stated his Anti-Slavery sentiments when he became connected with the Synod. No action, however, was taken against him but that of censure. He continued to preach as heretofore, and a subsequent meeting of the Synod again censured his conduct, without any more decided measures, however, and with a refusal to take charges against him, or allow him an appeal. He withdrew. In the mean time he had prepared several valuable Anti-Slavery tracts, and to secure the publication of one of these, in his own State, which he thought important, he sold a tract of land in Indiana, being all he owned, published his book, distributed it gratuitously, redeemed a female slave from bondage, built the house in which he now resides, and came out thirty-five dollars in debt. For resolutely persisting in publicly bearing his testimony against Slavery, he was opposed by every form of persecution and violence. In some instances falsehoods were invented and published in the papers calculated to inflame the public mind against him, attested by unprincipled or misguided men, whilst the Press was closed against him and he was obliged to get hand-bills printed and scattered through the country as a means of self-defense. Very often was he way-laid on traveling to and from his appointments, and in one case was struck down by a ruffian who had probably been paid to do the deed. Accusing could claim him in his determination to wage war upon the cause of Slavery in his native Commonwealth. Ease, popularity, worldly advantage, and personal safety, all were given up to this purpose. His Church in Lewis county gradually increased, and has now thirty-one members; and some fifty in all who have joined it since its organization have removed to different parts and are exercising their appropriate influence. About two years since he organized a Church in Bracon county, which now has thirty-three members, a good Sabbath school, and an increasing congregation. These Churches are of course Congregational, and they have the rule of Faith and Practice but the Bible. The Society in Bracon has built a good plain brick Meeting House the past year, having been as yet contributed by persons out of the State. Cassius M. Clay gave twenty-five dollars last Fall towards it. The Society is poor, has been heavily taxed, and stands in great need of foreign help to enable it to plaster the house, and furnish it with seats and other requisites for use. Should our friends in Indiana lend a help-

ing hand? This endeavor to build up the Anti-Slavery cause on Southern soil commands itself, not only by the fidelity and self-sacrifice with which it has been prosecuted, but the good which it promises. A Free Church I learn has recently sprung up in Madison county, and similar ones are being called for in other parts of Kentucky. Mr. Fee's movement, carried forward with such singular courage, disinterestedness, and faith, will prove, I doubt not, the germ of a mighty Christian impulse in Kentucky which shall ultimately banish Slavery from her borders. Shall we not contribute towards this great cause? I know that in general, charity should begin at home; but it should not end there, when a meritorious case presents itself abroad. Let us, at our approaching State Convention, by contributions to be then raised, or by such other method as may be thought best, do something to cheer the hearts and animate the resolves of our Kentucky brethren in their beneficent enterprise. J. Centreville, December 28, 1852.

## The Caloric Ship.

The New York Express, after stating the results of the recent successful trip of the Caloric ship Ericsson, goes on to say—

Her consumption of coal, including her firing up, was at the rate of six tons in 24 hours. Those most interested were perfectly satisfied with her success.

The revolution which this new experiment proposes in navigation is too wonderful not to enlist the liveliest concern among business men. The principle, if successful with water craft, it is said, is capable of application to nearly all machinery now driven by steam. The discovery and rapid extension and employment of the magnetic telegraph are not more remarkable than this will be, if its practical working should correspond with the sanguine hopes of Mr. Ericsson and his friends. We believe, it is not expected that a ship thus propelled will make a voyage to Europe as quick as our fleetest steamers, at least, not until the experiment is developed, and new points of improvement suggested. The competition in speed, therefore, will first be with merchant ships and packets in the carrying trade, and with steamers on long voyages. The present difficulty with steamships and propellers is that they cannot carry coal sufficient for long voyages around Cape Horn and the Cape of Good Hope to San Francisco, China, and India; and besides the inconvenience and loss of time in putting into intermediate ports, they find it costly to do so. On the calculation of Mr. Ericsson, that one fifth of the fuel required to make steam will be sufficient to create the caloric, a vessel may carry from New York all the coal necessary for the longest voyage, in addition to her cargo or freight. We believe she will make another and longer trial trip, in the course of a few days, taking a number of invited guests, when we hope to give fuller particulars of the result.

A few of the advantages which caloric has over steam may be thus summed up:

1. The caloric engine burns about one-tenth as much fuel as a steam engine; hence a caloric ship of the largest size may circumnavigate the globe without stopping to take in coal; hence, not a sail will be seen on the ocean in 50 years after the success of the new principle is certain; hence, machinery will be applied to a thousand uses now requiring manual labor; hence, the possibility of that long-desired machine plow; and hence the coming of that good time when arduous manual toil will absolutely cease under the sun.
2. The cost of the caloric engine is about the same as the steam engine, minus the cost of the boilers.
3. Only one-fourth as many engine men will be required on board a caloric ship as are necessary for a steamer.
4. No smoke whatever will issue from a caloric furnace when anthracite coal is used, and consequently no huge, unsightly smoke pipe will be necessary, and the rigging will be as clean as that of a sailing ship.
5. There can be no bursting of or collapsing of boilers, for the simple reason that there will be no boilers to burst. The worst accident that can happen to a caloric engine is for it to stop; nor is waterfulness imperatively required as in no case can a dangerous accident occur.
6. Owing to the extreme simplicity of the caloric engine, the wear and tear will be very slight, and the duration of the engine proportionally long.

## That Decision.

Judge Eastman of New Hampshire, lately decided that a correspondence between a marriageable female and an unmarried man, on any subject, was prime facie evidence of an engagement to marry. For this the N. Y. Reveille berates his honor in spirited style:

"Well, that Judge is an old fool. We should just like to see him convince us, that there is any reason because we choose to write to a girl, and she chooses to answer us, that makes us husband and wife. What does the old curmudgeon want? To frighten all the pretty girls, who, sometimes, merely for pastime like to scribble away a few leisure moments. We'll warrant he's some old bachelor, who has been cuckolded, and turned out to die with old horses, he has got his deserts. If any woman should marry him now after this crazy decision, she ought to be compelled to wear her old bonnet forever after. Why, marry such an old villain: we would as soon think of tying our fortunes to an iceberg. Why, we'll bet he is as old as a string of Kamschatkan dogs' noses; there ain't any more warthin' in him than there is in a Nova Zembla non-bank. Why, don't the old fool know that

the very prettiest smiles the women can make, they put on paper—and ain't anybody to see the smiles of the ladies but those who want to get married? Can't a chap have any 'tender lines without going the whole hog? Well, you are a confounded old granny—you don't deserve notice or pity; you ought to be hung up to dry; if we had you we would just smoke you, that's what we would.

From the American Missionary.

## The American Board and the Indians.

We are continually inquired respecting the action of the A. B. C. F. M. on the subject of American Slavery. It is in compliance with such inquiries, and requests founded upon them, that we have felt it our duty to give such a presentation of the subject, embracing facts already stated from time to time in our columns, and other information, as will enable our readers to take a comprehensive view of the whole matter.—We shall aim to perform this task with fidelity and kindness, and presume that no sincere and candid inquirer after truth will refuse to give a prayerful and dispassionate consideration to what we shall present.

Correspondents of some of the Western religious newspapers, who were present at the late meeting of the Board at Troy, N. Y., have expressed their great disappointment and grief that nothing was said against slavery and mission churches contaminated with slavery, but much to extol 'slaveholding' churches sustained by the Board. It seemed to them, as it did to numerous other friends of missions in attendance, that unusual pains were taken to make such churches, and the missionaries present who are connected with them, special objects of attention and commendation, and to encourage the idea that the meetings of the Board were spiritual, just in proportion to the partial or absolute exclusion of the slavery question. One of the correspondents referred to says:

"A corporate member, residing at the West, was asked if it would be possible to get the sin of slaveholding, as practised in the mission churches, before the Board? His reply was that the thing would be utterly impossible. He said that it was his opinion that even the corporate member, who should attempt to introduce the excluded subject, would be 'discountenanced'—'lindly, but firmly' put down.' So every man must feel who attends a single session of this Board. . . . While in the American Congress the subject of slavery can be discussed, the American Board has succeeded in absolutely excluding the consideration of this same evil with which their churches are immediately connected. . . . No Christian can give a good reason for giving his means to propagate the gospel according with slavery, when he can send a free gospel to the heathen. Let us labor then to disseminate truth. Christ and the Christian's conscience are on our side; and although we shall not live in this world to see the issue, yet we shall see it. All who labor in faith for free missions will unite in the belief that the light which will ring through the arches of the spirit's home, when the last vestige of slavery shall be expelled from the Church of Christ."

In the paper emanating from the Prudential Committee, that was read at the annual meeting, it was said:

"A large number of the Choctaws are the followers of the Lord Jesus Christ. . . . One eighth of the whole tribe belong to the visible Church. . . . No other cluster of churches in the world, it is believed, can show such a table of statistics (additions) for the last twelve years. . . . In some things, moreover, these churches are examples to us. . . . Choctaw Christians pray much for the heathen. . . . Intemperance among the Choctaws has been greatly curtailed. . . . Through the efforts of the missionaries a law was passed in 1823, embracing the principles of what is now known as the 'Maine Law,' but which with greater propriety, may be called the 'Choctaw Law.' . . . Education is highly prized by the Choctaws. . . . Mr. Hotchkiss (the missionary) thinks that the Choctaw Christians, according to their ability, are more benevolent than their white brethren. . . . And Mr. Stark says: 'If all Christians would give as liberally as the Good Water church, the gospel would soon be sent to the whole heathen world.' . . . The Choctaws have a good government. . . . They have a written constitution, with a 'declaration of rights' which embodies the rights of the press, trial by jury, the rights of conscience, proper safeguards of person and property, the equality of all Christian denominations, and almost every great principle of civil and religious freedom. . . . The statutes of the Choctaws are simple, sometimes defective in phraseology but for the most part commendable in their aims and spirits."

Of the Churches it was said:

"I know not how many cases of triumphs in the hour of death might be produced to show that Choctaws and negroes have had the same happy exit from the world as the more highly favored whites. . . . Those whom we received into our churches,' Mr. Ranney thinks, 'on the whole give as much evidence of being born again as did church members in Vermont, when I lived there.' . . . The Choctaws, like other Indians, are hospitable to a proverb; and it would seem that they only need to be taught the 'more excellent way,' to open their hearts to all the world. . . . The Choctaws are struggling manfully against the evils of intemperance. . . . The Choctaws have made great improvements in agriculture. . . . The Choctaws are advancing in knowledge. . . . The Choctaws have an excellent government. In form it closely resembles that of Massachusetts. . . . All free male citizens, eighteen years of age, are entitled to vote, the vote being viva voce."

The usual safeguard for persons and property, the rights of conscience, &c., are provided. . . . The second Chief, the three members of the Executive Council, and three judges (out of five) of the Supreme Court, are professors of religion."

Similar statements were made with regard to other Indian missions. Who, after reading such high-wrought encomiums, would expect to see, prefixed to them, the following extraordinary sentence?—"The Board is now fully committed, wisely or unwisely, to the work of evangelizing the aborigines of this country. Two centuries have elapsed since the purpose of giving 'the unsearchable riches of Christ' to the red man was first conceived. It has enjoyed the prestige of royal charters. It has had the cordial support of some of the noblest men that ever lived. It has been followed by the prayers and tears of a great company of the faithful! BUT WHERE ARE THE PRESENT FRUITS? ALAS! THEY ARE VERY FEW."

We shall be able to throw some light upon this subject in the sequel, and probably solve the paradox. Far be it from us to undervalue the labors of the missionaries among the Choctaws and Chickasaws, or to deny that good has been done to the missions.—Wherever, and by whomsoever souls are converted, we "therein do rejoice, ye and will rejoice." But if, as we can show, the "gospel has not been preached to these Indians in its fulness; if it has been partially misrepresented; if thereby obstructions have been placed in the way of the genuine conversion of large numbers, while dishonor has been cast upon Christianity, we cannot refrain from uttering the truth on the subject, while we earnestly call on the friends of God and man candidly to examine the facts, and do all in their power to correct the evil.

In the paper already alluded to it is said: "Of the laws which relate to slavery the Committee have no occasion to speak, as they were laid before the Board four years ago. It is supposed, however, that the Choctaw people entertain more enlightened views on this whole subject than the adjacent States." However this may be, we shall lay before our readers some of these laws, taken from Mr. Treat's Report of 1848, and which will be able to judge how far the law-makers, who were influential members of the mission churches, are entitled to the praise bestowed upon them by the Committee.

Mr. Treat reported in 1848 that there was a statute of the Cherokee Nation which forbade all direct access to "the lively oracles." It is as follows: "Be it enacted by the National Council: That from and after the passage of this Act, it shall not be lawful for any free negro or negroes not of Cherokee blood, or any slave belonging to any citizen or citizen of the Nation, to read or write." The penalty annexed to a violation of this enactment is a fine of \$100 to \$500, at the discretion of the Court trying the offence. Mr. Treat remarks: "This law is more to be regretted, as it must needs enslave the mission in its efforts to benefit this injured and neglected portion of the community."

"No free negro or mulatto, not of Cherokee blood, may hold or own any improvement in the Nation. Slaves are prohibited from owning horses, cattle, hogs or firearms. . . . Patrol companies may take up and bring to punishment any negro not having a legal pass that (who) may be straggling about from the premises of his master; and any negro not entitled to Cherokee privileges, who may be found carrying guns, butcher knives, &c., is liable to the summary infliction, by the patrol companies, of forty stripes save one." The legislation of the Choctaws, says Mr. Treat, has been less enlightened and humane than that of the Cherokees. So long ago as October, 1836, the following law was passed by this tribe.

"Be it enacted, &c. That from and after the passage of this Act, if any citizen of the United States, acting as a missionary, or a preacher, or whatever his occupation may be, is found to take an active part in favoring the principles and notions of the most fatal and destructive doctrines of Abolitionism, he shall be compelled to leave the nation and forever stay out of it."

"Be it further enacted, &c. That teaching slaves how to read, to write, or to sing in meeting-houses or schools, or any open place, without the consent of the owner, or allowing them to sit at table with him, shall be sufficient ground to convict persons of favoring the principles and notions of Abolitionism."

"Less enlightened and humane," truly!

It was provided also that no slave should "be in possession of any property or arms;" that if any slave infringed any Choctaw rights, he should "be driven out of company, to behave himself;" and in case of his return and further intrusion "he should receive ten lashes." Four years later it was enacted that all free negroes in the Nation, unconnected with the Choctaw or Chickasaw blood, "should leave the Nation by the first of March, 1841, and 'forever keep out of it.'" In cases of their infringing this law, "they were to be seized and sold to the highest bidder for life." It was also enacted that if any citizen of the Nation hired concealed, or in any way protected any free negro, to evade the foregoing provisions, (did our Congressional legislators copy from these Indians in framing the Fugitive Slave Act?) he should forfeit from \$250 to \$500, or if unable to pay this fine, "receive fifty lashes on his bare back."

In 1840 a law was passed, which prohibited all negroes, whether they had "papers" or not, from entering and remaining in the Choctaw Nation. The offenders were to receive "not less than one hundred lashes on the bare back," beside a forfeiture of all property found in their possession, one third to "go to the light horsemen," who apprehended them, and two thirds "to be applied to some beneficial purpose."

The most questionable enactment, says Mr. Treat, which he found, having any bearing

upon slavery, was approved October 15th, 1846. It is as follows:

"Be it enacted, &c. That no negro slave can be emancipated in this Nation, except by application or petition of the owner to the General Council; and provided also, that it shall be made to appear to the Council that the owner or owners, at the time of application, shall have no debt or debts outstanding against him or her, either in or out of this Nation. Then, and in that case, the General Council shall have the power to pass an act for the owner to emancipate his or her slave, which negro, after being freed, shall leave this Nation within thirty days after the passage of this Act. And in case said free negro or negroes shall return to this Nation afterwards, he, she, or they shall be subject to be taken by the light horsemen and exposed to public sale for the term of five years; and the funds arising from such sale shall be used as national funds."

These extracts will suffice. Our readers will have now in their possession facts sufficient to enable them to form a satisfactory opinion how far the missionaries are correct in stating that "the Choctaws, according to their ability, are more benevolent than the whites;" that these received into the Cherokee churches, "on the whole give as much evidence of being born again as did church members in Vermont." They will be prepared to judge also whether the Committee erred, or not, in announcing that "the Choctaws have a good government; . . . a written Constitution, with a 'declaration of rights' which embodies the rights of the press, trial by jury, the rights of conscience, proper safeguards of personal property, the equality of all Christian denominations, and almost every great principle of civil and religious freedom. . . . The statutes of the Choctaws are simple, sometimes defective in phraseology, but for the most part, commendable in their aim and spirit." And likewise, whether the Cherokees deserve to have it said of them, "The Cherokees have an excellent government. . . . The usual safeguards for person and property, the rights of conscience, &c., are provided."

The Christian will not be astonished, we think, when they come to know that "Christian" men, capable of enacting such atrocious laws, are represented by the most influential Missionary Board in the country as being "followers of the Lord Jesus Christ," and "examples to the white Christians of the United States." They will also marvel that slaveholding converts, men who brutalize and keep in heathenish ignorance their fellow-men, are represented as praying "much for the heathen." And what will the citizens of the Old Bay State say of the declaration of the Committee, who themselves are inhabitants of that Commonwealth, that the Cherokees have an "excellent government—in form resembling that of Massachusetts—all the free male citizens, eighteen years of age, being entitled to a vote, the vote being viva voce?"

Well might Mr. Treat say, notwithstanding the high standard assigned to the Indians, after enumerating these atrocious enactments, "It is very clear, moreover, that the influence of the mission is neutralized, to some extent, by the existence of slavery."—And although he believes that "the influence of Christianity has been highly salutary . . . it seems far to presume that a few persons have been led by Christian principle to abstain from the purchase of slaves, and such I was told was the case," he feels constrained to say that "a process has been silently going forward which has tended to a different result." And the evil is daily increasing, for he also admits that slavery increases as the Indians become more enlightened like the people around them, and, "it does not seem to have been the aim of the brethren to exert any direct influence, either by their public or private teachings, upon the system of slavery."

The facts presented to the Christian public by anti-slavery writers, and the resolutions adopted by anti-slavery Christian conventions, and the remonstrances addressed to the Board by anti-slavery members, in view of the facts above enumerated, in conjunction with the strong anti-slavery feeling aroused in the community, did, for a time, so influence the Secretaries and Prudential Committee of the Board, that the Secretaries said, at the meeting of the Board at Buffalo, 1847, that "they had every possible disposition to remove slavery and every other evil and sin, as speedily as possible from the mission churches." Mr. Treat was accordingly appointed to visit them. While there, he ascertained the facts in relation to the strong hold slavery had taken in the missions, which he embodied in an able report. It was understood that, finding the missionaries inflexible with regard to the course pursued by them, he endeavored to rid the Board of the odium fast gathering in the religious community by laboring to bring the missionaries to aid in accomplishing a transfer of the Choctaw mission to the Assembly's Board of Foreign Missions, so that the mission would pass under the immediate control of the Old School Presbyterians of the Southwest, whose sympathies on the question of slavery were more in harmony with those of the slaveholders in the mission churches than were those of many of the supporters of the American Board. It is said that the missionaries resisted this attempt. We rejoice that they did; for its success would have been an evasion of the subject unworthy of a Christian society.

Mr. Treat returned to Boston, and addressed a faithful letter to the Choctaw mission, that did him and the mission cause great honor. In this letter, the Prudential Committee declare explicitly that, to them, it seemed "very clear, that slavery is opposed to the principles of the gospel. . . . that the Board could never have intended that slaveholders should be received to membership, without warning as to their views and feelings in regard to slavery." And for admitting one who "holds and treats those for whom Christ died with a selfish spirit and

for selfish purposes," to the privilege of the people of God, "especially in the advanced stage at which the mission has arrived," they "know of no warrant whatever;" that "it is an anti-Christian system, and hence you have a right to deal with it accordingly."

We are grieved to hear that the Choctaws have a law which practically declares the slave from all direct access to the Word of God, without the consent of the owner." It was supposed to indicate the course resolved upon by the "Prudential Committee," in relation to slavery in the mission churches, and was hailed with delight by anti-slavery Christians, and by a large portion of the friends of the Board. The "pro-slavery" missionaries, however, and the pro-slavery newspapers, secular and religious, uttered their dissatisfaction so loudly and perseveringly that the Secretaries appeared to be alarmed, and published an apologetic and deprecatory circular, in which they said that Mr. Treat's letter merely expressed "opinions," but not "decisions or instructions." While the anti-slavery friends of the Board lamented this "bowing down to the spirit of slavery," the "pro-slavery" adherents of the Board greatly exulted.

One devoted and efficient missionary found it impossible to continue in the Choctaw mission, as an anti-slavery minister, without compromising his usefulness or his conscience; and left to labor among the Indians of Minnesota Territory.

Another, writing to Mr. Treat from the Choctaw Nation, in the fall of 1848, says:—"I am fully convinced this mission must be supported by those who are willing and disposed to give their influence in the support and in the propagation of slavery in the Christian Church. For years past, the gospel, as brought to bear upon this people, has had an indirect influence to propagate and build up this system of wrong and oppression. I am sorry, in justice to truth, to say, in some respects it has had a direct tendency to it."

In another letter of February 24th, 1849, this same missionary writes: "I could labor here with cheerfulness and contentedness, could I but see the gospel exerting an influence tending indirectly to the gradual extinction of this system (slavery); but when I see the system gaining strength and consolidating itself in proportion to the advancement of the people in Christianized life, and no influence whatever exerted by the mission to retard the accelerated increase of it, I think the time has fully come for Congregational Christians (this missionary is a Congregationalist) to raise the inquiry—What must be done? And if it is decided, as doubtless it will be decided by the mission, that nothing calls me to leave the mission. The call appears to me as clearly from heaven as my call to the work of the sacred ministry."

Two members of the American Board's mission among the Sioux wrote a letter, published in the Central Watchman, Cincinnati, expressive of their views. After alluding to the difficulty of correcting the error, "when slavery is once introduced into a mission church—baptized and brought to the communion table," they continue:

"The time for retraction and correction in this case, it would seem, has gone by. They appear now to be committed to the system of slavery, just as the Southern churches are. Not only are they unable to free their churches of the slaveholders who at present have a standing in them, but they must continue to receive such to the communion table. And further, the missionaries there cannot do without employing slave labor. We are told that at one of the stations, flour has to be hauled forty miles; and therefore, slave help is necessary, would seem to be the inference.—By that reasoning it would be much more necessary for us at Lacapirle to hire slaves, as we have a land carriage of one hundred and twenty-five miles. But with them there is a more substantial reason than this. They must employ slave labor as an evidence of loyalty to the peculiar institution. If they are unwilling to hire slaves, it is prima facie evidence that they are abolitionists. For this reason, if for no other, they must hire slaves. In succumbing to these humiliating requisitions of slavery, we can have no sympathy with them."

"If the Choctaw boarding schools cannot be sustained without the assistance of slaves, then let the missionaries withdraw from them. And if the missionaries cannot continue to reside there without employing slave labor, and if they may not, by example and precept, bear testimony against the sin of holding men as property, then let them return."

We have reason to know that many of the missionaries of the Board, on this continent and in foreign lands, felt deeply grieved at this retrograde step of the Committee, and if they had felt free to proclaim their sentiments, would have used similar language, justly considering that every missionary was interested in the decision of the Board on such a momentous question, while they knew that a right decision would have inspired them all with more intrepidity and zeal, and would have aided them in doing more good among the heathen, with whom slavery, in some form or other, always prevails. One missionary of another Board, (the A. H. M. Society, laboring in a slave State, untrammelled by association, and unswayed by a vicious public sentiment, wrote as follows:

"Another thing that I should, perhaps, mention as encouraging, is the growing opposition to slavery. The pulpit can now speak out on this subject, and men will hear. Some are taking an active part in the organization of the emancipation party at our election of members of the Convention next year. We are determined to remove this great difficulty in our way, or die in the attempt. As Christians, and as freemen, we will suffer this libel on our religion and institutions to exist no longer."

"I feel that we owe it to God and to the oppressed race in the midst of us, to exhibit the truth in regard to this matter. I shall, however, be careful not to permit my



influence or my ministerial character to suffer. As far as possible, I will carry out the Saviour's precept to be wise as a serpent and harmless as a dove."

Another, not so apostolic in his views of duty, and more ignorant of the Christian philosophy that leads an ambassador of Christ fearlessly and uncompromisingly to preach the truth in certain belief that thus the great ends of preaching the true gospel will be better answered than by preaching an emasculated gospel, [because, to one lacking faith, it may appear more expedient,] while acknowledging the obnoxious slavery places in the missionary's path, writes in a different strain, as follows:

"There is only one thing that hinders our entire happiness, and that is the curse of slavery. But of this I may not now speak. God grant that our conduct, while here, may not go to sanction this evil. But to come out openly, and avow hostility to the 'sacred' institution, would be to thwart all hopes of doing good, and insure us a speedy passport from the country."

This fearful missionary seemed to have forgotten the words of his Divine Master, when he said, "And whosoever shall not receive you nor hear your words, when ye depart out of that house, or city, shake off the dust of your feet." He however added his testimony to the true character of slavery.

While the act of the Secretaries, in retracing their steps, was under discussion before the Christian public, the Boston *Congregationalist* said, with equal shrewdness and independence: "We believe the American Board has vast interests depending on its action in reference to the slavery question. We are confident that a decided support of the principles of Mr. Treat's letter will be necessary to save to the Board a large amount of confidence and patronage which has been continued to it during the past year, only in the hope of such action." The New York *Independent* also, notwithstanding it had counselled the Board to get rid of the 'vexed question' by transferring the Choctaw mission to the Old School Assembly's Board, now uttered its voice of exhortation and counsel, as follows:

"The progress of opinion, and the developments of experience, have raised questions and obstacles which the Board must meet, and which will affect them seriously, whatever course they may take. Thus, for instance, the slavery question, in its present form, was unknown thirty years ago. But the Board seems to forget this, and appears to think it can treat the matter just as it was treated then. Evasion, silence and procrastination have all been tried, and in the process each year some friends of the Board have been alienated. Still the question knocks louder and more imperatively than ever for a hearing and a decision. It can not now be stifled or evaded. But delay has now brought the Board into that state in which any decision will make trouble. If true anti-slavery ground be taken, great numbers of Presbyterians and anti-abolition Congregationalists will be cooled or alienated. If they continue the present pro-slavery policy, whole churches and Presbyteries at the West will secede from them; not abandoning the heathen because the Board acts wrong, but reaching the heathen through other agencies. If some evasive course, which commits the Board to no principles, be attempted, the result will be the same.

"Again: It is not an unusual argument, used with some who object to the course pursued by the Board, 'Will you let the heathen perish because the Board are wrong or mistaken?' as if the only alternative was the support of the Board or the abandonment of the heathen. The Board should remember, in their plans, that there are now numerous other channels by which the heathen may be reached; that for the reasons already mentioned they cannot depend on any considerable increase to their regular income, and much less on any indefinite enlargement; that the churches will not frequently arouse themselves to pay off a debt; and that new questions must be met with a wise and earnest spirit, or the Board will lose ground which it can never regain."

At the meeting of the Board the ensuing September, (1851,) a special Report was presented on the *Indian Missions*. The Secretaries say, "They deemed a vote adopting their letter to the Choctaw mission, of doubtful expediency." The result to which the Committee came in their Report, and which was approved by the Board, is seen in the conclusion of the Report, which every friend of freedom must refer to with grief and mortification, which appears to have been regarded as a "finality" on the vexed subject, as follows:

"They do not deem it expedient, at present, that the correspondence with the Cherokee mission should be laid before the Board; but if the Board should call for it, they will feel obliged to present it. In not presenting this correspondence they but follow ordinary usage, seeing no reason to depart from it. As the Choctaw letter falls in with previous published correspondence, they make an exception from usage in regard to it, and present it.

"Upon one other point it may be well for the Committee to say a few words. The members of the Choctaw mission have directed their attention very particularly, during the past year, to the substitution of free labor for that of slaves. They are anxious to make a change as soon as practicable, not only to gratify a large portion of their friends and patrons, but that they may increase the economy, comfort and efficiency of their own labors. The Committee have been cordially co-operating with the mission in this matter, but they are sorry to say that they have not succeeded, as yet, in relieving these brethren according to their earnest request. The subject will continue to receive attention, however, and it is hoped and believed that, in some way, free labor will be successfully introduced at an early day. Indeed, a reduction has already been made in the number of slaves hired from year to year at the different stations, and the Committee say in conclusion that, as it seems to them, the mission are willing to do all that can properly be required in existing circumstances to place this question on the desired basis."

Thus the Board, from whom better things were expected, fell back to the ground they had occupied years previous; and there remain, as it would be said by them now as it was in 1811, "The Board can sustain no relation to slavery which implies approval of the system, and as a Board can

have no connection or sympathy with it." At that time, however, slaves were employed in the service of the mission schools, the owners being paid for the labor, and their masters received without objection to the mission churches; both which practices have continued ever since to the grief of thousands who reluctantly contribute to the treasury of the Board and to the deep regret of the increasing multitude who, for conscience' sake, contribute to the treasury of this Association.

In the *Missionary Herald*, for December, 1852, under the head of "Wants of the Cherokee and Choctaw Missions," complaint is made of the difficulty of obtaining missionaries for those missions. The reason is quite apparent. The dissatisfaction at the conduct of the Board, and the odium that has ensued, deter them. While pious and devoted men and women offer themselves to the *American Missionary Association* for Africa, the Ojibwe mission, and other parts of the world, the old Board find it difficult to obtain missionaries for the Indians. How greatly should we rejoice if this fact should lead the influential members of the Board to such serious reflection that it would result in a resumption of the noble ground taken in 1815.

#### Case of Rachel Parker.

Rachel Parker, our readers will remember, was a colored woman kidnapped from Pennsylvania some months since; and conveyed to Baltimore, where she has since been imprisoned, awaiting her trial on a petition for her freedom. McCreary, the principle kidnapper, was and is strongly suspected of participating in the murder of the unfortunate Joseph C. Miller. To secure him and also to secure their prey, Mrs. Dickhut, mother-in-law of McCreary, swore positively to the identity of Rachel, as her slave. That the mother and son-in-law are well mated, appears pretty evident from the evidence on the present trial. On which occasion, some twenty or thirty witnesses were examined, many of whom testified to an intimate acquaintance with Rachel, from the time of her birth to the time of her seizure, and all affirm most positively to her identity. We give the testimony of a few of the witnesses as a specimen of the rest. How far Mrs. Dickhut's swearing will influence the jury remains to be seen.

From the Baltimore Clipper.

#### TRIAL OF RACHEL PARKER.

Circuit Court for Baltimore County.—Judge Constable on the bench. The case of Rachel Parker, by her next friend, Francis Cochran vs. Hannah Dickhut, petition for freedom, was taken up. Attorney General, Judge Campbell, and Judge Bell of Pennsylvania, with W. H. Norris, Esq., of this city, appeared for the petitioner, and William Schley, Otho Scott and William B. Preston, Esqrs., for claimant.

Mr. Norris rose and opened the case by saying that in April, 1847, Mrs. Dickhut lost three slaves—a negro woman and two children. Under a power of attorney from Luther A. O'Connell to Thomas McCreary, the girl was abducted from Chester county Pa. A number of the citizens of Pennsylvania followed her to this city, and finally lodged her in the jail of Mr. Campbell for sale. They then had a warrant issued for the arrest of McCreary, on the charge of kidnapping, and he was tried before Justice Pennington. The testimony before the magistrate was of a conflicting character, and he thought there was no ground on which the accused could be detained for kidnapping, and a suit was then brought against McCreary on the charge of false imprisonment, and the Grand Jury found a true bill. We applied for an early trial in the Superior Court, of this case, but by an affidavit of the claimants that they could not obtain a fair trial, the case was removed from that tribunal to this court.—That bonds for any amount had been tendered for the release of the alleged slave from jail, and her production here at any time that might be set by the court for trial—but this security was absolutely refused by the claimant, and she had consequently remained in jail from the 31st of December, 1851. We expect to show that this girl was born in Pennsylvania—and that her mother and grand mother have resided there a number of years, by a large number of witnesses of the most respectable character, living within two miles of the place where she was born and lived to the time of her being seized and brought to Baltimore.—that by the testimony adduced to prove ownership before the magistrate and the very persons with whom Mrs. Dickhut's slave lived, and the girl is not the same.

Mr. Preston made a few remarks and said, we hope to be able to show clearly that the learned counsel labors under a mistake in his opinion that the girl is free or a native of Pennsylvania.

Robert Hughes sworn.—Have known Rebecca Parker since 1833—she was called Little Beck. Heard she was married to Edward Parker, but have no certain knowledge thereof.—Worked not a mile from where she lived.—Boarded in 1835 with a man named Milrath, and she came there once a week to wash. She had been there a week at a time while washing, &c. Bought the property on which I now reside in 1840 and moved there in 1842. Rebecca moved into a house of John Wilkinson's not more than a mile off. Saw her children often. There were three, and I think their names were Rachel, James and Elizabeth. Rachel was the oldest. Knew Rachel since eighteen hundred and thirty-five; she was the first negro child I ever took notice of. Whilst living in Wilkinson's house her husband left her, and she then took up with a colored man named Glouce.—

Afterwards she went to live with Mrs. Andrews, who owns the adjoining farm to mine. Rachel left her and went to live with Jacob Y. Smith. She was about eight or nine years of age. Lived there a year, and went to live with Joseph C. Miller. I saw her at Miller's in October, 1845. I have seen her frequently going with Mrs. Miller on errands and to her mother's. She disappeared from our neighborhood the

latter part of December, 1851. I came to Baltimore and saw her in jail. Saw her the fall before she was taken away. There were fourteen of us went to the jail from our neighborhood. She recognized us all and called us by name. I am certain she is Rebecca Parker's child, and the same person I have described in my testimony.

James Mullen, sworn.—Know Rebecca Parker. First saw her in 1833. She went by the name of little Beck. She then lived at the house of a colored man named Frank Armstrong. She was married to Edward Parker and lived afterwards at Steel's house. While there she had two children—Rachel and James. She was our washerwoman, and came once a week to our house. Have known Rachel from her infancy. Her mother brought her to our house in her arms when she came to wash.—She went to James Y. Smith. She lived with him about a year. Then went to live with Joseph C. Miller. She remained there eight or nine years. Have seen her as often as once a fortnight from her birth up, except whilst she lived at Smith's. She came to Sunday school a part of the season of which I was superintendent. I was superintendent of the school nearly thirty years. I came to Baltimore to see her. Found her in jail and there recognized her.—Have known the mother for twenty years. She has always passed as a free woman. Have not the least doubt as to the identity of the girl or her mother. Have lived at my present residence fifty years. On my visiting her at the jail she immediately recognized me and called me by name.

Mrs. Rachel Kimball affirmed.—Known Rebecca Parker since 1834. She was my nearest neighbor. It was said she was married to a man named Ned Parker. Know Rachel well—was present at her birth—and dressed the child. By request of the mother I named the child, and called it after myself and her aunt. They lived in Steel's house. From there they went to the house of Hutchinson. Did not see Rachel Parker at Smith's; saw her at peach time about three years ago at Miller's. Saw her on the road once, when she was large enough to carry a bucket of water. Saw her mostly when she was brought by her mother to our house. Have not seen the girl since I came to Baltimore.—The girl was here produced, and she said it was the same girl—was certain of it—the countenance was the same. Cannot be mistaken.—Heard that Ned Parker was married to her on the night the stars fell; believe it was in November, 1833. It was 1834 that Rachel was born. I saw Rachel about a week before she left the neighborhood—she came to our house on an errand from Joshua Miller—I then recognized her as the same girl I had known in infancy.

Mrs. Rebecca affirmed.—I am the wife of the late Joseph C. Miller—reside in West Nottingham, Chester county Pa. Known Rachel Parker for about 15 years—she resided with me from 1814 to 1851. Rachel was about 10 years old when she came—came from John Y. Smith's. Rachel was taken away from our house by Thomas McCreary and John Merritt. She was caught by them and carried to the road, and placed in a two horse carriage and driven off.—Rachel has lived with me uninterruptedly from 1844 to the time she was taken away in 1851. She has some marks by which I would know her. She has a cut on her right foot made by an axe. Saw her at the jail and immediately recognized her. Have not examined her foot since she was taken away from our house to see whether the scar was there. [Foot examined and scar shown to the jury.] Witness said she could have no more difficulty to identify the girl than she would have in identifying one of her own children.

Mrs. Sophia Kirk, sworn.—Have known Rebecca Parker since she was married—but not intimately until they moved to Hutchinson's house. Was several times at the house. Have seen Rachel Parker since I have been in the Court House. Have no difficulty in recognizing the girl as the same that lived with my daughter, Mrs. Rebecca Miller, and the daughter of Rebecca Parker and Ned Parker. Can identify her just as well as I could one of my own children. She lived with my daughter from 1844 until she was taken away in 1851.

John Wright, sworn.—Lives in East Nottingham, Chester county, Pa.; has lived there 27 years, except four years he was away. Has known Rachel Parker since 1844—saw her at the house of Joseph C. Miller. Witness was doing work near Miller's, and with his hands boarded there seven or eight weeks; saw her there every day. Afterwards saw her once or twice a year at Miller's, and at House's meeting house. Witness is a local Methodist minister. Has seen the girl Rachel in court, and has no doubt of her identity.

William Campbell sworn.—Has known Rebecca Parker since 1833—knew her husband, Ned, in 1830; has known Rachel since about 1835 or '36—saw her at James Mullen's with her mother. Witness has continued to know Rachel from that time—saw her frequently whilst she lived at Miller's—twice at Miller's house, and frequently passing by witness' house going to Lewis Milrath's and the Sunday school at House's, and has no doubt of her being the girl he has known from childhood up. Knew Rachel at Miller's about six years.

By Judge Bell.—Had seen Rachel with Miller's children at House's Meeting House frequently.—Knew the other children of Rebecca Parker, but not by name.

Hannah Melrath sworn.—Was born in Chester county, Pa.; lived about two miles from Joseph C. Miller; was a sister of Miller's; has known Rebecca since 1833; when she first saw Rachel her mother had her in her arms, on the Christiana road.—Rebecca brought her children to witness' house when came to work; had seen Rachel when she lived at J. Y. Smith's; Rachel went to Miller's in 1844; had seen her continually there till she was taken away in 1851; saw her in the jail here and immediately

recognized her; has not the least doubt of this being the girl; recollects the night Rebecca was married; she was at their house several times during the day, to borrow things; the girl Rachel grew up under witness' eye; never was out of her knowledge from the time she saw her an infant in her mother's arms; saw Ned Parker last January, at witness' house—he called there; the last she heard of Ned he lived near Unionville, nine miles from Westchester—at David Calfant's; the boy Jim lived at Wm. Calfant's.

Jane Miller affirmed.—Is the mother of Joseph C. Miller; has lived in West Nottingham since she was nine months old; knew Ned and Rebecca Parker before they were married, and has known them since that time down; first knew Rachel as an infant at her mother's breast; knew the other children when they were small; knew Rachel to go to Miller's to live in 1844; knew of her having a sore foot, which was tied up, but never saw the wound or scar; Rachel had a sore foot when her daughter-in-law's youngest child was born—that child will be six years old in February; recognized the girl in Baltimore as soon as she saw her; no other negro girl but this one ever lived with Miller; has not the slightest doubt of her identity; witness has been at Miller's house for weeks and months at a time, when Rachel lived there.

Rachel Kirk affirmed.—Is the sister of Mrs. Miller; has known Rebecca Parker, by sight, for 20 years; knew her children; recollect of Rachel going to Miller's to live; was frequently at her sister's (Mrs. Miller's) and saw Rachel there; has heard them speak of her having a sore foot, but don't recollect seeing it; has not the slightest doubt of this girl in court being the same one; knows of no colored girl in their neighborhood of Rachel's size or age.

#### The Anti-Slavery Bugle.

SALEM, OHIO, JANUARY 22, 1853.

EXECUTIVE COMMITTEE meets February 6th.

#### The American Board and Slavery.

We ask the attention of our readers to the article on this subject, from the *American Missionary*. These American "Scribes, Pharisees—hypocrites"—who, are compassing sea and land to make proselytes, have indeed made the Indians tenfold more the children of sin and wrong than before.—Time was, when they knew not slavery after refined and civilized forms.—When they hated not their brother because of his complexion, features, or that he belonged to a proscribed race. The fugitives from the white Christians who escaped to the the savage Choctaws, Cherokees and Creeks found a safe asylum and a savage brother's welcome. They were incorporated into their families and their tribes, and to defend these fugitives who had taken refuge among them, the Indians repeatedly dared the armed force of their neighbors. This was the origin of the Seminole war, and of other assaults which preceded it. But then the Seminoles had not been visited by missionaries of the American Board. They had not been taught the divinity of slavery from the example of the patriarchs, and the teachings of Paul. It remained for the Cherokees and Choctaws, on whom was bestowed the special labors of "The Board" most strikingly to illustrate the influence of their teachings. These missionaries employed slave labor to prove that they were not abolitionists but were sincere in their pro-slavery instructions. They found apt scholars and ready converts, so that in 1836 the whole nation was converted, and passed the following laws, establishing slavery as the orthodox religion.

"Be it enacted, &c., That from and after the passage of this Act, if any citizen of the United States, acting as a missionary, or a preacher, or whatever his occupation may be, is found to take an active part in favoring the principles and notions of the most fatal and destructive doctrines of Abolitionism, he shall be compelled to leave the nation and forever stay out of it.

"Be it further enacted, &c., That teaching slaves how to read, to write, or to sing in meeting-houses or schools, or any open place, without the consent of the owner, or allowing them to sit at table with him, shall be sufficient ground to convict persons of favoring the principles and notions of Abolitionism."

They also passed laws prohibiting emancipation—making it penal to teach slaves, negroes and mulattoes to read—prohibiting negroes to bear arms—to own property, and finally expelling them from the state. These are the fruits of American missions, as conducted by the American Board. These the fruits of preaching pro-slavery religion. These are the men who "give as much evidence of being born again as church members in Vermont," as one of their missionaries testifies, and we don't doubt it. It is the same religion in Vermont, and in the Choctaw Nation. It was sent from Vermont and Massachusetts and Ohio, and brought forth the grapes of Sodom wherever it is cultivated. It makes a fugitive slave law for Vermonters, and among the Choctaws "enacts that any citizen who shall hire, conceal or protect any free negro from the operation of their law, shall be fined from \$250 to \$500, and if unable to pay shall receive fifty lashes on the bare back."

To maintain this religion thousands of dollars are annually contributed by the churches, and expended by the "Board." What infatuation and blindness to believe that such a religion can save the soul either in this world or that which is to come.

THE EMERSON.—Another trial trip of this new vessel has been made with most triumphant success. The new motive power exists as a fact, and its applicability to practical purposes does not admit of a doubt. Its safety and economy cannot fail to secure its immediate adoption. We hope soon to bid adieu forever, to the terrible disasters resulting from the explosions of steam.

#### New York Legislature.

The Lemmon case is attracting some attention in the New York Legislature. Resolutions were introduced on the subject which were deemed quite too favorable to freedom, when a motion was made to substitute for them the resolutions of the Baltimore Democratic Convention. In view of the servility manifested, it was well remarked by one of the members, that the sole difficulty now was, not to meet the wants of the slave owners, but of their northern friends.—The South found no fault with Judge Paine's decision. It was only Northern lackeys who were troubled because slavery has not in this case triumphed over freedom and state law.

A series of resolutions was also introduced expressing sympathy with, and solicitude for Francisco and Rosa Madial in their imprisonment. (These persons have been for a long time imprisoned in Tuscany for the crime of reading the scriptures. One of the series of resolutions was the following:

Resolved, (if the Assembly concur,) That the President of the United States be respectfully requested to exert his best influence with the government of Tuscany, to obtain as a favor asked by a people which welcomes all strangers, and protects all religions, permission for the Madial, and all their fellow-prisoners for the same offence, to emigrate to this country.

What brazen hypocrisy and unparalleled falsehood! This people welcoming the Madial! This nation the champion of bible reading! The government of Tuscany has imprisoned one man and woman for this, but it has done it according to the laws, and by means of the executors of her law. It is only the government that imprisons and punishes for this offence against ignorance. Bad enough, to be sure.—But no comparison with what we have at home, where more than three millions are committed without law or restraint, to the caprice and cruelty of individuals, who may and do flag, imprison, and torture with thumb screws and branding irons, for reading the bible and spelling book. To master the alphabet is the climax of crime for each one of these millions and is so regarded and treated. And then the New York Legislature asks the President to inform the Tuscan Government that "we welcome all strangers and protect all religions."

WOMAN'S RIGHTS.—The article we copy on our last page, from the Public Ledger, is valuable in consideration of its source. The Ledger is a highly conservative paper, and this article indicates a progress on this question in the public mind.

#### Slave Extension.

The friends of slavery in the free states are moving to secure its introduction within their borders. The proposition is that citizens of slave holding states may hold them in transit. Last week we noticed Governor Bigler's recommendation to this effect, and now it is said that individuals in New York and Ohio are moving in the same direction. Bills have been offered in the legislatures of these three states for this purpose. We think there is justice and self respect enough in Ohio to prevent the passage of any such law. The True Democrat says:

Pennsylvania is uncertain, but as for New York and Ohio, movements of this character will not be sustained except by those bruised or brutalized in nature. The people of neither of these States will tolerate the tendency so popular at Washington, nor the servility so blating to Northern manhood. They will laugh at the brainless folly of the movers in this matter, and only forget the stupendous magnitude of the crime because of the known stupidity of the criminals.

GRAHAM'S MAGAZINE for February has been received. The January number never came to hand, and we had concluded that for some cause, Graham had cut our acquaintance. One of the illustrations is called "The Carpet of Solomon." It is a beautifully executed picture, and the "carpet" would of itself be very well, if the old sensualists who sit upon it, in dalliance with one of his wives or concubines, had been out of sight. In justice to the picture we must say, that it makes this reputedly wisest of men, look as stupid as we should suppose a man would, with such numerous relations.

It contains also a very flippant pro-slavery article entitled "Black Letters on Uncle-Tom-Foolery in Literature." A considerable part of the article, is devoted to a killing criticism of Uncle Tom's Cabin. One perhaps equivalent, (who can tell,) to an injunction upon the sales of Messrs. Jewett & Co., and upon all foreign speculators in the Cabin. The remainder is mainly devoted to a rather favorable notice of one of the numerous answers to the same. From the spleen of the article we might suppose the writer the author of one of these unsuccessful replies, but that he protests so strongly against this whole batch of "black literature." His colorphobia rages with such furor, that we must acquit him of that charge. The article is a very comprehensive one, besides the criticisms above referred to it manages to try and condemn the sentiments and measures of all classes of abolitionists, English and American, male and female—administering to all and each quantum sufficit, of good advice especially in regard to the poor blacks of the North—the poor factory girls of New and the starving poor of Old England. It advocates colonization and manages also to present all the thread bare arguments against abolition and in favor of slavery that have been urged from the first day of the Liberator to the present time. But they are just as good as though they had never been answered and why should not they be revamped and republished?

#### Maine Law in Rhode Island.

Our readers are probably all aware that this law has been pronounced unconstitutional.—This decision has been made, not by the courts of the State, they unanimously affirmed its constitutionality, but by Judge Curtis of the United States District Court. This decision works a direct reversal of the will of the people of Rhode Island. They, by the election of the Legislature "which passed the law, decided decisively the question for themselves. The Legislature in obedience to that decision, passed the law by a large majority. And now steps in the Federal Court and declares the constitution the powerful and legitimate guardian of the traffic. For our own part we don't know whether Judge Curtis' logic be right or wrong, and we don't care for it, except that it will extend rum trading with all its attendant crime and sufferings. But this we do know, that nothing could be more in character, than that the constitution or the government which is the special patron and protector of the traffic in men, women and babes, should also in like manner stand the special guardian of the rum trader.

Mr. Greene the New York liquor dealer, has been more successful in introducing rum trading into Rhode Island, over the heads of the people, their laws and their courts, than was the famous Mr. Lemmon in his attempts to introduce slaveholding into New York. Whether as a matter of private speculation, he will also have the advantage, remains to be seen.

Since our notice of Rachel Parker's case was written, we learn that she was acquitted. The Prosecuting Attorney abandoning the case as hopeless without sending it to the jury. Thus has one victim been saved, though she has suffered months of imprisonment. And Joseph C. Miller who attempted to protect her, was probably murdered for his interference.

#### Collecting Taxes.

Just as we go to press, our town is all in a buzz of excitement. The Treasurer of the county came quite unexpectedly upon the Bank this (Thursday) morning, with a posse of some fifteen or twenty men, got admission, closed the doors, took from Mr. Cornwell the cashier the key of the vault by force, opened it but found no funds.

He finally succeeded in finding a couple of bags of double eagles, from which he helped himself to the amount of the taxes, between three and four thousand dollars, left a receipt for the same and departed. We saw Messrs. Cornwell and Campbell of the bank, on the steps, as the crowd left. The former showed evident signs of rough handling. Perhaps this is law. We don't know. It is quite summary.

On Sunday last Mr. Tiffany closed his series of Lectures in the Town Hall in this place. The addresses were ten in number and embodied much of original thought and radical truth, which cannot fail to be of service to his hearers, whatever may be true of his philosophy. We hardly know how to characterize those of his lectures, which especially pertained to the spiritual philosophy. They embodied a beautiful theory, connecting the present and the past with the future. Whatever others may think of its truth, the author, evidently more than believes in its verity.

He is most devoutly impressed with the importance of his views, and seeks to extend them with an earnestness that will secure for him the respect of all who witness his efforts. He has gone from here to Columbiana.

THE ASHUTABULA SENTINEL, makes its appearance enlarged, with new type, and in quarto form. Wm. C. Howells, Editor, J. R. Giddings, Corresponding Editor. The Sentinel is an excellent Free Soil paper and we rejoice in its enlargement and prosperity.

#### Retribution.

Mrs. Southworth, we believe it was, wrote a novel called "Retribution." The following paragraph details a case of retribution without fiction. A case not strange or wonderful, but one that comes as naturally and surely from slavery, as light from the sun or rain-drops from the clouds. It is this terrible and natural retribution which makes cowards of southerners and with its terrors would drive them to emancipation, but for that wicked partnership of the North with them in their crime, which interposes the whole power of the government for its protection. The Massachusetts Spy says:

We learn from the Brandon (Miss.) Republican, that a tragical affair occurred, in the southwestern portion of Rankin county, on the 13th ult. William Williams, a planter, living on Richland Creek, had recovered the possession of a slave named George, who had been a runaway. On his return, he chastised the man with brutal severity, and confined him with a chain. During the night the slave by some means released himself from his confinement, and having obtained possession of an axe, he inflicted two severe blows on the head of his tyrant. He made his escape the same night, and had not at the last accounts been arrested, though a company were in pursuit of him. Williams died the next day of his wounds.

Robert M. Riddle, Editor of the Commercial Journal, has been elected Mayor of Pittsburgh. He is a whig.

The officers of the Henry Clay and Reindeer, the vessels whose racing caused the fearful loss of life on the Hudson some time since, are to be brought to trial for manslaughter.

William Upham U. S. Senator from Vermont, died at Washington on the 14th inst. His disease, say some of the papers, was Zosteriasis, others, Varicoid.

Dr. Lyman Beecher, Jr., has been presented with an annuity of \$500.



## Ordinance of 1787.

It has long been claimed, that Nathan Dane was the author of this celebrated ordinance, excluding slavery from the North Western Territory. Sumner, Webster, Rantoul, and other distinguished men, have given currency to the idea. Edward Coles of Philadelphia, in a communication to the National Intelligencer, controverts this claim, and attributes the "conception, draft, and introduction" of the ordinance, to Thomas Jefferson. To establish his position, Mr. Coles laboriously traces the history of the ordinance through congressional records, from its commencement to its final consummation as law, and he certainly makes out a very clear case for Mr. Jefferson. Of his qualifications to speak on this subject, the N. Y. Post, says:

"As an evidence of Mr. Coles's authority, indeed we may say duty, to testify upon this subject, we will take the liberty of adding that though himself a member of one of the largest slaveholding families in the United States, he emancipated all his slaves years ago. He is a brother-in-law of the Hon. Andrew Stevenson, of Virginia; was President Madison's private secretary; the first governor of the State of Illinois, and a warm friend and correspondent of Jefferson, to whom his elder brother, Isaac Coles, was private secretary. Mr. Coles now resides in Philadelphia, and, though advanced in years, is noted for his consistent and rational devotion to the cause of freedom, and for a generous hospitality, which enchants all who come within the sphere of his influence."

We have not room for the article, which is long, and highly valuable as a historic document. We add only the concluding portion of the article. Speaking of the various provisions of the ordinance, Mr. Coles says:

"That the most important clause in Mr. Jefferson's plan—that which provided that 'after the year 1800 of the Christian era there should be neither slavery nor involuntary servitude in any of the said states, otherwise than in punishment of crimes, whereof the party shall have been duly convicted, to have been personally guilty'—was adopted by Congress with no change, except the omission of the post-ponement of its operation until 1800, and the introduction of the clause in regard to fugitives."

Thus the ordinance, conceived, drafted, and introduced by Mr. Jefferson, was the instrument that ultimately became, with the alterations pointed out, the great fundamental statute of a very large portion of the United States.—Can any one, who compares the plan proposed by Mr. Jefferson with the plan or ordinance as adopted by Congress, doubt to whom in justice the credit of authorship belongs? Especially can any friend and admirer of that provision of the ordinance which prohibits the toleration of slavery, and prevents its extension and prolongation in our country withhold from the great author of the Declaration of American Independence the further and kindred honor of being the author of the ordinance of 1787; or can he prefer the ordinance, as adopted by Congress, which confined the inhibition of slavery to the territory northwest of the river Ohio, to the plan of Mr. Jefferson, which contemplated excluding slavery from all territory, wherever situated, which had been or should be acquired by the cession of individual states to the United States.

Some of the thorough and uncompromising advocates of freedom may think the anti-slavery clause, as drawn by Mr. Jefferson, was improved by Congress making the ordinance take effect from its passage, rather than from the year 1800. But many of them would think differently if they were aware that slavery existed, and was tolerated by law, in the territory ceded by Virginia, and that the plan of government, as drawn by Mr. Jefferson, had reference to the existence of slavery, and was intended to abolish it, as well as to provide by compact for its perpetual inhibition.

As is well known, Mr. Jefferson was in favor of a prospective and gradual abolition of slavery in Virginia; and it is fair to presume that the same motives which led him to favor that mode of putting an end to personal bondage in Virginia, made him propose it for the territory acquired from her; in which, from the best information I have been able to obtain from the old inhabitants of that part of the country, there were then more than one thousand slaves, several hundred of which were removed by their masters across the Mississippi to the then Spanish province of Louisiana. Col. Auguste Chouteau, at that time the most intelligent and wealthy man of that part of the country, told me that he and all the large slaveholders in Kaskaskia, and the "American bottom," were induced, by the passage of the ordinance, to remove across the river and settle in St. Genevieve and St. Louis, in which latter town, by the way, there were then only about eight or ten huts, occupied by what were called voyageurs.

But it has been said in disparagement of Mr. Jefferson's plan, that it was in the form of resolutions; and it may be that Mr. Dane meant, in saying he formed the ordinance, that he metamorphosed resolutions into sections, or he resolved, into it being ordained. By this mode of reasoning, the members of the committee to whom were referred the constitution of the United States, to revise the style, and arrange and give proper form to the different articles and resolutions which had been agreed to by the convention, would be entitled to be called the authors of the Constitution; with this difference in favor of such a claim on their part, that they had been present and aided in the Convention from the beginning, whereas Mr. Dane did not take his seat in Congress until November 17, 1785, more than eighteen months after the ordinance had been conceived and brought forth by its great author, and been adopted by Congress, with certain alterations: the principal one of which, on motion of Mr. Dane, had been in effect cancelled, and the

original provision restored, nearly in the words of Mr. Jefferson, eight months before Mr. Dane made his appearance in Congress.

And perhaps it is due to the occasion, after the foregoing exposition of facts, to add that the journals of Congress, so far as I can discover from an examination of them, do not show that Mr. Dane made any important motion, or took any prominent part in forming the ordinance; much less so than some of the other members, particularly Rufus King, on whose motion Mr. Jefferson's anti-slavery clause was in effect restored in March, 1785, after it had been struck out in April, 1784.—The journals show that Mr. Dane served on two of the committees to which the ordinance was referred, and, as he was not made chairman of either, it is to be presumed they did not originate with him. What he did in those committees I have no means of knowing. He may have been active and instrumental in working into the ordinance his favorable provisions about titles to property; and thus his phrase may be rendered intelligible, when he says that he had "framed it mainly from the laws of Massachusetts."

In speaking of the authorship, it is due to the character, weight, and sound political orthodoxy of the ordinance to add that it was the work of a pre-eminently enlightened and distinguished southern statesman, and a great favorite with every part of the country; that it finally received the approving vote of every member of Congress, except Mr. Yates, of New York; and that it was afterwards submitted to and ratified by the Legislature of Virginia without opposition. That is, it was, by the order of Congress, laid before the Legislature of Virginia for its approval, in consequence of the ordinance violating a condition contained in the deed of cession from that state about the division of the territory into states.

Virginia sanctioned and confirmed this departure from the terms of cession, and as I have heard from political men of that period, without evincing any opposition or disapprobation to the anti-slavery clause, or any other part of the ordinance. And it should here be added, in further proof of the general approval and sanction given to the ordinance, that among the first acts of the new Congress was one, which passed without opposition, to adapt it to the present Constitution of the United States. Thus this great measure, big with the destiny of states, and of millions of human beings, originated with a Virginian, and received the sanction of Virginia, both in the federal and state councils; and of the United States in Congress assembled, both under the articles of confederation and under the constitution of the United States. To which I will add, in justice to the Old Congress, that it was the stipulation above described that created the difficulty and caused the great delay in the passage of the ordinance.

In conclusion I must express my regret that Mr. Webster should have said, in one of the best speeches he ever made in the Senate of the United States, that the ordinance "was drawn by Nathan Dane," and the still more extraordinary assertion that it was adopted by Congress "without the slightest alteration." I must believe this was said under a misapprehension of the meaning of the language used by Mr. Dane in his Digest, and without a due investigation of the subject. Whatever was the cause, or however the error was committed, coming from such a high source, and embodied as it has been among his greatest speeches printed and bound volumes, it will be preserved and handed down to posterity, when this and other transient notices of it will have passed to oblivion; the historian, like Mr. Webster, preferring to take the fact on the authority of a great name, rather than trace it through long and imperfectly-kept journals of Congress.

As a friend of Mr. Jefferson, a native of Virginia, and for many years a resident of Illinois, where I had an opportunity of witnessing the ordinance in operation, and participating in its benefits, I am induced to draw up this statement, and desire its publication.

EDWARD COLES.

## Another Incident for "Uncle Tom's Cabin."

The editorial correspondent of the *Oncida*, N. Y. *Telegraph*, writing from a steamer on the Mississippi river, gives the following sad story:—

"At Louisville, a gentleman took passage, having with him a family of blacks—husband and wife and children. The master was bound for Memphis, Tenn., at which place he intended to take all except the man ashore. The latter was hand-cuffed, and although his master said nothing of his intention, the negro made up his mind from appearances, as well as from the remarks of those around him, that he was destined for the Southern market. We reached Memphis during the night, and whilst within sight of the town, just before landing, the negro caused his wife to divide their things, as though resigned to the intended separation, and then taking a moment when his master's back was turned, ran forward and jumped into the river. Of course he sank, and his master was several hundred dollars poorer than a moment before. That was all—at least scarcely any one mentioned it the next morning. I was obliged to get my information from the deck hands, and did not hear a remark concerning it in the cabin. In justice to the master, I should say, that after the occurrence, he disclaimed any intention to separate them. Appearances, however, are quite against him, if I have been rightly informed. This sad affair needs no comment.—It is an argument, however, that I might have used to-day, with some effect, whilst talking with a highly intelligent southerner, of the evils of slavery. He had been reading *Uncle Tom's Cabin*, and spoke of it as a novel, which like other romances was well calculated to excite the sympathies, by the recital of heart-touching incidents which never had an existence, except in the imagination of the writer."

## Letter from Michigan.

ADRIAN, Mich., Jan. 8th, 1853.

FRIEND ROBINSON: For three weeks and more I have made no sign of life or action through your columns. No great loss, well filled as they are with goodly matter, but still not exactly in fulfillment of a promise to keep friends informed of what is doing here. My last letter was dated at Plymouth, and the day after writing (Sunday) I had two good meetings in a Union Meeting House some three miles from the village—the audience substantial farmers, of a class quite inclined to do their own thinking more than is customary in these days.—Monday evening a small meeting in the same place; Tuesday in a school house near Farmington; Wednesday at the Methodist Church in the village, with a good audience. By a vote of the Society, the house is placed in charge of one person, and he is not to open it except for those who can bring credentials to prove good moral character and orthodox faith: right in these particulars (especially the latter) the house is to be free for Temperance, Anti-Slavery, &c. All these good causes of course would under such care, be judiciously advocated and no profane word uttered against the Church. I had unfortunately no credentials except the fact of being an agent of your most excellent Anti-Slavery Society, and sad to say, that could hardly be a "confirmation strong as Holy Writ" as to orthodoxy in faith and practice. So I informed are some as to its high standing in both particulars. However, two of the Trustees opened the house on their own responsibility, in a very manly way, and all passed off well enough.

In Farmington and vicinity, much interest has been shown, and "material aid" given for the Canadian fugitives. The "Voice of the Fugitives" is taken by many, and its Editor, Henry Bibb, has earnest friends.

The plan now on foot for helping the colored people in Canada to help themselves by buying land to be resold in small parcels to them on credit. The Refugees' Home Society has some leading and efficient advocates there.

I went one evening to Southfield, some six miles towards Detroit, daring with a temerity almost unprecedented to talk "right on and right out" about Church and State, within fifteen miles of Lewis Cass and Rev. Dr. Duffield—a bravery almost equal to that of the clergy, when they denounce gambling, profanity, or some other unpopular evil, that nobody cares a straw to defend. After spending some four or five days in the vicinity of Plymouth, I left for Ypsilanti in company with Cyrus Fuller, from whom I had received much efficient aid. Held three good meetings in Friends' Meeting House near Samuel D. Moore's, thence went to Ann Arbor, and finding the Court House occupied, spent a week on Lodi Plains talking every night in School Houses, held two good meetings in a Union School district west of Saline, among a liberal and candid people, and returning to Ann Arbor took care for Battle Creek.

Sunday and Monday held two meetings in Bedford, some four miles distant, in the Stringham School House; the first a small gathering, the next larger, but howling wind, snow, and rain keeping many away. It is an excellent place to work in—readiness to examine and candidly and unusually abundant. Had also two small meetings in Battle Creek—audience excellent in quality, but beyond the few faithful friends it seems difficult to bring out audiences—four churches and a keen chase after the *almighty dollar* divide the attention of the people, and between the two, fortified as they both are by a spice of pride of purse and creed, there is small chance for such petty matters as Anti-Slavery. There are much better materials to work on in the country round—less bigotry and prejudice. Two days were fixed on to visit the home of Reynolds Cornell and hold meetings; but illness and a storm on the first, and a soaking rain on the second prevented, much to my regret.

Returning to Ann Arbor, and being still unable to get the Court House, in consequence of prior engagements, held three meetings in the neighborhood and left by stage for Adrian, where to-morrow (Sunday) meetings are appointed in Odd Fellows' Hall. In Ann Arbor only one church (Universalist) could probably be had. The feeling among the orthodox may be judged by the fact that a clergyman, (Rev. Mr. Vincent of Cincinnati,) agent for the *Christian Press* and the Anti-Slavery Tract Society, was refused admission to the church of Rev. Mr. Curtis (Presbyterian) when he wished to present his cause, although theologically of the same faith and sect. He spoke in the Congregational church, and it was said gave a manly exposure of pro-slavery expurgations practised by the publishing committee of the Old Tract Society in obedience to their Southern masters, and divers other highly interesting matters of a kindred nature among "the elect."

He is to spend some months in this State and if he goes on as he has begun, will open the eyes of the religious community to some strange things not dreamed of in their philosophy. After a week and more I leave for the East, holding meetings meanwhile in this vicinity; will write again before leaving.

Yours truly, G. B. STEBBINS.

## NOTICE

## TO FRIENDS OF POPULAR EDUCATION.

The citizens of Salem and vicinity are invited to meet in the Town Hall, at 6 1-2 o'clock, P. M. Friday, January 28th, for the purpose of listening to an address from Mr. LORIN ANDREWS, of Columbus, on the subject of Education. Mr. A. has been for the last two years the agent of the Ohio State Teachers' Association, and has long been favorably known as an indefatigable and successful laborer in the cause of Universal and Free Education. It is hoped that this call will meet with a hearty response. You are not asked to give your money, but to lend your ears.

January 22, 1853.

## The Women's State Temperance Convention.

The proceedings of this important convention have not yet come to hand in full. All we have heard, however, concurs in representing it as an occasion of great interest, and the convention as entirely satisfactory to its friends. It continued for two days.

PRESIDENT—MRS. PROF. COWLES, of Oberlin. VICE PRESIDENTS—Mrs. Batcham, Mrs. Sheldon of Columbus; Mrs. Bronson, of Medina; and Mrs. A. E. Lewis, of Cincinnati.

SECRETARIES—Mrs. Burnell, of Elyria; Mrs. Griffing of Litchfield, and Mrs. J. Elizabeth Jone, of Salem.

The sessions of the first day were held in the Second Presbyterian Church and the evening session, in the Hall of the house of Representatives. During the day addresses were made by Mrs. Bronson, of Medina, and Mrs. Dyer; in the evening, by Mrs. J. Elizabeth Jones, of Salem, and Mrs. Josephine S. Griffing of Litchfield. A poem was also read by Mrs. Conner, written by a lady of the Western Reserve.—The proceedings of the last day we have not yet seen. We regret our inability to give a full account of the meeting. All we can give additional is the following extract from a private letter, which a friend has kindly permitted us to copy. The writer says;

"I never attended such a temperance meeting, never saw such an interest among the class largely represented there. Ladies and gentlemen who are styled of the 'first class' and gentlemen of the House of Representatives, and the Senate, took the most courteous, kind, and earnest interest in the meeting. Mrs. Cowles, of Oberlin, presided, well—very well. On Thursday evening the convention was invited to the Legislative Hall, the most commodious and popular place of assemblage in the city. It was a most deeply interesting time. More than a thousand people, listened with almost breathless attention, to what they never heard before—a woman speaking in a popular, public audience the very best in that large city. I wish you could have looked upon that meeting in its splendor, and seen the tears and heard the applause that succeeded each other. The convention closed on Friday evening, in the Second Presbyterian Church, where most of its sessions were held. The citizens of Columbus deserve the greatest praise for their unbounded hospitality. On Saturday morning the memorials from the convention were presented to the Legislature, by Mrs. Griffing as chairman of the committee, to the Senate, and by Mrs. Brownson to the House."

## Free Democratic Convention.

Samuel Lewis called the Convention to order at 10 A. M. on the 12th, and on motion of J. M. Root, the following gentlemen were declared its permanent officers.

President—Jacob Brinkerhoff.

Vice Presidents—Thomas Lee, of Harrison;

Dr. Adams Jewett, of Montgomery.

Secretaries—James Walker, of Logan; A. N.

Shepherd, of Hamilton; Conrad Mann, of Erie.

On taking the chair, Mr. Brinkerhoff made a few remarks.

Judge Spaulding moved that a committee of seven be appointed by the Chair to consider and report resolutions for the action of the Convention. Adopted.

The Convention resolved to nominate a full ticket, and to vote for the persons named for the several offices by ballot.

The names of candidates were then presented to the Convention.

The Convention took a recess until 2 o'clock, P. M.

The Convention met at 5 P. M., when Judge Spaulding submitted in behalf of the Committee on Resolutions, the following report:—

1. That slavery, wherever it exists, is a sin against God, and a crime against man, and will sooner or later destroy any people or Government which upholds or perpetuates it.

2. That as Congress has no power to create or sanction slavery, and as the Constitution of the United States expressly denies to the General Government, all power to deprive any "person of life, liberty, or property, without due process of law," therefore, wherever slavery or the slave trade exists by enactments of Congress, or of Legislatures deriving their powers from the General Government, it is clearly in violation of said Constitution, and ought immediately to cease.

3. That the Federal Government is one of limited powers, derived solely from the Constitution, and the grants of power therein ought to be strictly construed, by all the departments and agents of the Government; that there is no power granted therein to pass laws for the return of fugitive slaves, and that the Fugitive Slave Act of 1850 is repugnant to the Constitution, to the principles of the common law, to the spirit of Christianity, and to the sentiments of the civilized world, and has not been, and cannot be generally enforced; and, like all other unconstitutional and unchristian laws, is not binding upon the people, and ought to be repealed.

4. That the doctrine that any human law is a finality, and not subject to modification or repeal, is not in accordance with the creed of the founders of our Government, and is dangerous to the liberties of the people; and that one Congress cannot make compromises binding upon future Congresses.

5. That it is the duty of the General Government, while moving strictly within its constitutional powers, and exercising no doubtful ones, to exert its influence on the side of freedom in this and all other lands.

6. That every nation has a clear right to alter or change its own government, and to administer its own concerns, in such manner as may best secure the rights and promote the happiness of the people; and foreign interference with that right is a dangerous violation of the law of nations, against which all independent governments should protest, and endeavor by all proper means to prevent; and especially is it the duty of the American Government, representing the chief Republic of the world, to protest against, and by all proper means to prevent the intervention of Kings and Emperors

against nations seeking to establish for themselves republican or constitutional governments.

7. That while the Federal Government should faithfully adhere to the laws of nations, and fulfill its treaty obligations, and should not interfere in the internal affairs of other nations, yet it is the right and privilege of every citizen of the United States to leave his country and go where he pleases, and upon his own responsibility, aid any people whatever, in throwing off the shackles of tyranny, and establishing free institutions for themselves, and that the Federal Government has no right to prevent him from thus acting.

8. That one of the most happy features of our Government is its capacity of expansion, and that it is both the dictate of duty and of true policy, to open our arms to receive under our national flag any people on this continent, or its adjacent islands, who form a Republican Government based upon the principles of the Declaration of Independence; but that we will fight now and ever more against the admission of any more slave States to the republic.

9. That we recommend the introduction into all treaties hereafter to be negotiated between the United States and foreign nations, of some provision for the amicable settlement of difficulties by a resort to decisive arbitration.

10. That freedom of speech, and of the press are inestimable rights, guaranteed by the constitution, necessary safeguards of liberty, and we will ever war against their being overthrown or curtailed by the enactment of any legislative body or political Convention.

11. That all men have a natural right to a portion of the soil, and that the use of the soil, is indispensable to life, the right of all men to the soil is as sacred as their right to life itself.

12. That the Public Lands of the United States belong to the people, and should not be sold to individuals, nor granted to corporations, but should be held as a sacred trust for the benefit of the people, and should be granted in limited quantities, free of cost, to landless settlers.

13. That a sound administrative policy, demands that the funds of the General and State Governments be kept separate from banking institutions, and that inland and ocean postage should be reduced to the lowest possible point, and that the franking privilege be abolished; that no more revenue should be raised than is required to defray strictly the necessary expenses of the public service and to pay off the public debt; and that the power and patronage of the Government should be diminished by the abolition of all unnecessary offices, salaries and privileges; and by the election by the people of all civil officers in the service of the United States, so far as may be consistent with the prompt and efficient transaction of the public business.

14. That River and Harbor Improvements, when necessary to the safety and convenience of commerce with foreign nations, or among the several States are objects of National concern, and it is the duty of Congress, in the exercise of its constitutional powers, to provide for the same.

15. That emigrants and exiles from the Old World should find a cordial welcome to homes of comfort and fields of enterprise in the New; and every attempt to abridge the privilege of becoming citizens and owners of the soil among us, ought to be resisted with indelible determination.

16. That the property of individuals and corporations should be taxed equally.

17. That sound policy requires a system of Free Trade with all nations that would trade free with the United States; and that the only fair and just mode of raising a revenue for the national service, is that which the Constitution is made the equivalent of slave representation—DIRECT TAXATION.

18. That the Free Democratic party is not organized to aid either the Whig or the Democratic wing of the great Slave Compromise party of the nation, but to develop, in its purity and truth, "the free, living sentiments of AMERICAN DEMOCRACY."

19. That the Constitution of this State ought to be so amended as to provide for the election of members of our Legislature from single districts, and for removing all distinctions on account of color, in the enjoyment of the elective franchise.

20. That the Legislature of this State ought to provide, by law, and without delay, for securing to the inhabitants of the State the full benefit of the writ of habeas corpus, and of the right of trial by jury in all cases where their personal liberty may be called in question, under the "Fugitive Law," or otherwise.

21. That we inscribe on our banner—FREE SOIL, FREE THOUGHT, FREE SPEECH, FREE LABOR, AND FREE MEN—and we fling it to the breeze with an humble trust that the God of the Oppressed will put it in the hearts of the people to uphold it.

JAMES WALKER, } Secretaries.  
A. N. SHEPHERD, }

On motion, the Pittsburgh Platform was adopted and approved.

The Convention then took a recess till 7 o'clock this evening.

A very warm discussion occurred on the resolutions above, which propose to introduce Free Trade upon the platform. The debate was especially sharp between Messrs. Vance and Root on the one side, and Judge Spaulding on the other. But the report of the committee was finally agreed to, entire. The debate occupied all the afternoon, and when it had closed the Convention took a recess.

It met again, and SAMUEL LEWIS was nominated for Governor by acclamation. He refused to serve; he begged to be excused; in vain.—We will make you Governor yet, said Edward Wade, ere we are done. We want no better leader answered the Convention, and will have none other. The old veteran had to yield, and will give his best efforts to the cause, during the coming year.

Hon. Benj. Bissel was then nominated for Lieut. Governor; Reuben Hitchcock for Supreme Judge; Cooper K. Watson, Attorney General; W. H. Graham, Secretary of State; J. W. Chaffee, Treasurer; A. O. Blair, Board of Public Works.

Judge Spaulding offered a series of resolutions, endorsing the course of Messrs. Chase, Giddings, and Townsend; also recommending the support of Free Democratic papers; also,

recommending and urging the nomination of Free Democratic county tickets.

The resolutions were adopted.

The temperance resolution was then taken up. It recommended the Legislature to pass laws restraining the liquor traffic, &c. The resolution was adopted.

A resolution censuring the United States Senate for its proscription course in refusing to put any of the Free Democratic Senators on committees, was offered and adopted.

After other discourses, at ten o'clock the Convention adjourned.

## 1,000 BOOK AGENTS WANTED,

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## \$1,000 DOLLARS A YEAR!!

WANTED in every County of the United States, active and enterprising men, to engage in the sale of some of the best books published in the country. To men of good address, possessing a small capital of from \$25 to \$100, such inducements will be offered as to enable them to make from \$3 to \$5 a day profit.

The Books published by us are all useful in their character, extremely popular and command large sales wherever they are offered.

For further particulars, address, (postage paid.) ROBERT SEARS, Publisher, 181 William St., New York.

## Johnson's Superior Tooth Soap

Took the First Premium at the Ohio State Fair, 1852.

ALL ADMIRE BEAUTY, DESIRE HEALTH, and SEEK HAPPINESS; but all cannot possess these blessings unless they use JOHNSON'S SUPERIOR TOOTH SOAP, which is WARRANTED IN ALL CASES to Purify the Breath, Destroy the unpleasant Tastes, and PREVENT THE INJURIOUS EFFECTS UPON THE SYSTEM arising from DISEASED TEETH.

## RECOMMENDATIONS.

We, the undersigned, do most cheerfully and unhesitatingly recommend the use of Johnson's Superior Tooth Soap.

It is an article well calculated for removing impurities from the mouth, and beautifying the Teeth—an article that is cheap, and much needed.

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M. L. WRIGHT, M. D., Dentist, Cleveland, O.  
ROBISON & AMBLER, " "  
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C. S. PLEASANTS, " Painesville, O.  
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Sold by Dentists and Druggists, generally.

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## FOR SALE,

AT THE YANKEE NOTION STORE,

Bowditch on Slavery, History of the Trial of Captain Hanway and others for Treason, Jay's Review of the Mexican War, Woman's Rights and Duties by Elizabeth Wilson, Slaveholder's Religion, Alcott's Tracts by Dr. Alcott. With a variety of other Anti-Slavery and Reformatory Books.

Salem, Dec. 11, 1852.

## BOOKS!! BOOKS!!!

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Dec. 24, 1852.

## CUTTING AND FITTING.

S. H. GALBREATH & JULIA A. STONE, respectfully announce that they are prepared by the use of Mitchell's Mathematical Guide, to cut and fit Ladies' Dresses, Men's and Boys' Sacks, Coats, Round Jackets and Vests. They solicit the patronage of all who are in need of their services, from town or country. They may be found for the present at their respective residences, Mrs. Galbreath on Main St., below Tomlinson's Store and Miss Stone on New Garden St., South of Main.

N. B. The right to use the guide, for sale as above, also, instruction given for the same such as will enable any person to cut and fit with accuracy, for either male or female.

Salem, Dec. 17, 1852.

## MRS. C. L. CHURCH,

LATE OF THE CITY OF PITTSBURGH.

BEGS leave to inform the inhabitants of Salem and vicinity that she has brought with her a large assortment of BOTANIC MEDICINES carefully prepared, in the form of Pills, Powders, Tinctures, Syrups, Ointments, Salves and Plasters, together with an assortment of crude or unprepared Medicines, which she offers for sale on reasonable terms for cash, or such articles of produce as are used in a family.

Office, Corner of Green and Lundy St.

Salem, Nov. 29, 1852.

## GREAT ATTRACTION.

THE YANKEE NOTION STORE has been removed to Dr. Stanton's Building, Corner of Main and Chesnut Sts., immediately West of Chessman & Wright's Hardware Store, and nearly opposite the Bank.

Where the most Beautiful and Extensive Assortment of FANCY GOODS AND YANKEE NOTIONS, that has ever yet been brought to this country, can be found at the lowest prices.

Salem, Nov. 29, 1852.



## Selected Articles.

FAMILY GOVERNMENT. A DOMESTIC SCENE;  
OR,  
A SUNDAY MORNING AT MR. JONES'S.

Time—The Breakfast-Hour.

Mr. Jones. Want some pudding, Mary?  
Mary. Yes.  
Mr. J. Then hold your plate.  
Mary. There's enough. I don't want a busel.

Joe. I wish I could ever have some pepper in season. It's always clean over to the side of the table.

Ellen. Marry, make Ben set that way. I can't get it to my plate.

Mrs. J. Do, Ben, let her have a chance; there's forever a fuss. Does Anne want some tea?

Anne. Ish—(throwing her knife on the floor).

Mrs. J. There, Charley, pick up sissy's knife.

Charley. You, Tom; you're the nearest to it.

Tom. I won't. Do it yourself.

(Mrs. Jones looks very sorrowful, and picks it up herself.)

Kate. May I go to meeting to-day, marm?

Mary. I'm going again to-day. I told Fanny Brown, I would, and she is going to call for me. So shut up your noise.

Kate. Mind your business. That's always the way. I never can go anywhere but what you'll up and say you're going.

Mrs. J. Why, my child, you haven't got anything to wear but your blue dress, and it's so cold to wear that.

Kate. I can wear my black one.

Mrs. J. 'Tisn't fit.

Kate. Yes 'tis. My cape'd cover the waist up.

Mrs. J. Well, have your own way.

Mr. J. Let her go, mother. I'll stay at home and take care of the baby.

Mrs. J. I shan't go unless you do.

Mr. J. Well, we'll both stay. Pass your dish-pot of butter this way.

Charley. Give me as big a piece of pie as you do Nell, marm.

Mrs. J. Hold your tongue or you shan't have any. If you've got done breakfast, Mary, take Kate's dress and darn that hole in the skirt; and you, Ellen, put a flat-iron on the stove. Tom's handkerchief ain't ironed.

(They all get up from the table. Exit Mr. J.)

Mrs. J. Mary, I want you to enquire of Mrs. Eastman if her husband takes butter; I should like to send some over. Now do remember it.

Mary. I will. Mayn't I wear your gloves to-day? I've torn mine.

Mrs. J. Yes, if you'll find 'em. I'll warrant they're lost. I haven't seen them since last Sunday.

(Exit Mary—enter Fanny Brown.)

Mrs. J. Good morning, Fanny. How's your marm?

Fanny. Quite well, I thank you. Mary has not gone, has she?

Mrs. J. No; she ain't ready. Sit down. Got quite a flashy shawl—new, of course. Well, I can't afford to get Mary one this fall.

(Enter Mary.)

Mary. Hello, Fanny; you've got along, I see. What! a new shawl? Well, marm says I shall have one next week.

Mrs. J. I guess not—your old one'll do. Have you done what I told you?

Mary. Yes; and she's ready to go to meeting this blessed minute, and I haven't combed my hair. By the way, Fanny, did you see Sarah Emerson's collar last Sunday?

Fanny. No; she sat directly behind me, and I did not see her at all.

Mary. So she sat behind me two pews; but somebody told me to notice it, and I turned round.

(Here the door burst open, and in rush Joe, Charley, Kate, and Ellen.)

Kate. Marry! Marry! Joe got that mouse out of the butter-milk and throw'd it at me, and daubed my dress all over.

Joe. Well, she struck me with a stick that had a nail in it, and tore my jacket right on there, she did.

Kate. I didn't neither.

Joe. Didn't she, Ellen?

Ellen. I don't know; I didn't see her.

Charley. Oh! now you've fibbed, Nell—'cause you said you wished it had stuck down in his throat to pay him for pinching you.

Mrs. J. I never did see such a pack of good-for-nothing young ones in my life. You shan't none of you go to meeting.

(Here a scream is heard, and they run for the cellar door; Anne had fallen down stairs.)

Mrs. J. Darling little thing—did she fall and hurt her? Who had the impudence to leave that door open?

Children all at once. Why, when we come up she was down cellar, and had pa's fiddle to play in the cream-pot, and—

(Enter Mr. J.)

Mr. J. Boys, who broke my rake-handle?

Ellen. Joe broke it yesterday. He was chasing me and hit it again the fence.

Joe. I didn't neither. I didn't know 'twas broken.

Charley. What a liar! You told me of it yesterday.

Joe. The first I knew, I went out to the barn, and it laid in the wood-house.

Mr. J. That's the way everything goes. (Enter Tom, with a Sabbath-School book torn shockingly.)

Tom. See there, Pa, my book's all torn to pieces. What shall I do?

Mr. J. Who did this, children?

Kate. Joe and Charles. I was looking to the pictures, and Joe came and grabbed it, and they ripped it a-going.

Joe. It's no such thing. I never touched it.

Mr. J. I shall settle with you before you go to bed.

Mary. Where's my hair-comb, Ellen?

Ellen. It's on doors on the well-curb—I see Charles have it.

Kate. Ben dropped it into the well—He—

Mr. J. Shut up your noise; don't let me hear any more such stuff.

(Exit Mary.)

Joe. Where's my hat?

Mrs. J. Under the table. But where are you going?

Joe. Nowhere.

Mrs. J. Then sit down and keep your chatter still; I can't read.

Ellen. In a whisper, Joe let's go out and jump on the hay.

Joe. I won't. Pa, Nell's trying to get me out to play.

Mr. J. Sit down!

(Profound silence. Enter Mary.)

Mrs. J. Well, there, I hope you ain't a-going out doors with that dress on. Go right and take it off.

Mary. Why marm, this is well enough; I'll leave it to Fanny if 'tain't.

Mrs. J. Have your own way, always.—Wait for Kate.

Kate (up stairs). Where's my shawl?

Mrs. J. I don't know. Have you looked in the chest?

Kate. Yes.

Mrs. J. In the closet?

Kate. Yes.

Mrs. J. In the bed-room?

Kate. Yes.

Mrs. J. Well, look in the trunk or the bureau.

Kate. I have.

Mrs. J. I don't know where it is, then, I'm sure.

Ellen. I know where 'tis. We had it up stairs for a carpet to our play-house, and I suppose it's there now.

(Enter Kate, with the shawl, torn shockingly.)

Mrs. J. Well, now, I should like to know who in the name of common sense did that! I never see such work in my life. You must take Mary's.

Mary. I don't want her to; 'twill be all switched to pieces.

Mrs. J. Hold your tongue. Kate take the shawl.

(Exit Mary, Kate, and Fanny.)

(Crash in the store-room—run Mrs. Jones. Charles creeps out of the ruins of the best sugar-pot.)

Mrs. J. Oh! my soul and body, what a caper this is! You little good-for-nothing, what do you mean! Get into the other room there, and if I catch you in such business again, I'll take your ears off! March, march quick!

(Exit Charles—enters the room where there are seated Joe, Ellen, and Anne.)

Joe. Give me some of that 'are.

Charley. I won't neither; go and help yourself, as I did; the old woman'll only jaw a little.

Anne. Dib me some sooner.

Ellen. Give me some of that 'are.

Charley. Ye shan't any of ye have it. (Exit Charles.)

Ellen. Now, Joe, you go and let the squirrel out to pay him for that.

Joe. You'll tell.

Ellen. No, I won't.

(Exit Joe—enter Mrs. Jones.)

Mrs. J. Where's Joe gone now?

Ellen. He's gone up chamber to get some corn to parch, I guess.

Mrs. J. Do you know where Mary's gold pen is?

Ellen. Kate broke it yesterday.

Mrs. J. Broke it—how?

Ellen. She was picking holes in Ben's book.

Mrs. J. Well, for mercy's sake tell Mary you don't know where it is, if she asks you, for she'll make such an awful piece of work.

(Exit Mrs. Jones—enter Ben.)

Ben. How came Charles squirrel out?—I saw him running down towards the woods like Caesar.

Ellen. Joe let him out 'cause he wouldn't give him any sugar. Let's tell Pa of him.

(Enter Charles and Joe.)

Ben. Charles, Joe went and let your squirrel out, and he's cleared for old Hickory woods like smoke.

Joe. I never done no such thing.

Ellen. What a liar! You did too.

Joe. You told me to, or I never should have thought of it.

Ellen. I didn't neither.

Joe. You did too. But I guess you'd better go out in the wood-house and see where your rag-baby is.

(Exit Ellen.)

Joe. Good! I tore her doll all to pieces.

(Enter Ellen.)

Ellen. Did you do that Joe?

Joe. No. I found it so when I went out.

Charles. There, Ellen, he just said he did.

Joe. I didn't, did I Ben?

Ben. No, I didn't hear you.

Ellen, crying. I'll tell Pa; I snum, I will.

Joe. Cry baby! cry baby!

(Ellen flies at Joe, and a fight ensues, during which Mr. Jones enters.)

Mr. J. Young ones, what are you making about here a this rate for? Stop your noise. (Gives each a cuff, which sets all a-crying.)

Night—All at Home.

Mary. Marry, where's my pen? I want to write a letter.

Mrs. J. I don't know. Children where is it? (Giving each a wink.)

Children, all at once. I don't know nothing about it.

Mr. J. Can't you keep still! I can't tell whether I'm reading in Moses or Paul.—Come, I'll read out loud. "And it came to pass"—

Ellen. Oh!

Mr. J. Now what's to pay?

Ellen, crying. Joe pinched me, and Tom pulled my hair.

Mr. J. Joe, sit this way; Tom, mind your business; "And it came to pass"—

Charles. Let me alone, Ben, or I'll knock you down.

Ben. I hain't touched ye.

Charles. You have.

Mr. J. (closing his Bible). I never see such a pack of good-for-nothing young ones in my life. I know I've done my duty, but it's no use.

Mrs. J. Well, I have done mine, and I don't see what ails them.

Anne. I know what ails Joe; he's got the itch.

Mr. J. He! he! he! I guess Polly, after all, our children are as bright as anybody's—so we have no cause to complain.

Scene Closes.

LONG WINDER.—The Carpet Bag tells the story of a preacher who delighted in long sermons, and who once exchanged with a brother preacher who always delivered short ones. At the usual hour for closing the services, the people became uneasy, and being tired with the love of warm dinners rather than long sermons, went out quietly one by one, till the preacher was left alone with the sexton. The preacher feeling that he must do his duty, still continued to blaze away, till that functionary, seeing no prospect of a close, walked deliberately up the pulpit stairs, and handing him the key, requested he would lock up when he got through, and leave the key at his house as he went along!

## Build on Sand.

BY ELIZA COOK.

'Tis well to woo, 'tis good to wed,  
For so the world has done,  
Since myrtles grew and roses blew,  
And morning brought the sun.

But have a care, so young and fair—  
Be sure you pledge with truth;  
Be certain that your love will wear  
Beyond the days of youth.

For if we give not heart for heart,  
As well as hand for hand,  
You'll find you've played the unwise part,  
And built upon the sand.

'Tis well to save, 'tis well to have,  
A goodly store of gold;  
To hold enough of shining stuff,  
For charity is cold.

But place not all your hopes and trust  
In what the deep mine brings;  
We cannot live on yellow dust,  
Unmixed with purer things.

And he who piles up wealth alone,  
Will often have to stand  
Beside his coffin-chest, and own  
'Tis built upon the sand.

'Tis good to speak in kindly guise,  
And soothe where'er we can;  
Fair speech should bind the human mind,  
And love, like man to man.

But stay not at the gentle words,  
Let deeds with anguish dwell;  
The one who pities starving birds  
Can scatter crumbs as well.

The mercy that is warm and true,  
Must lend a helping hand,  
For those who talk, yet fail to do,  
But build upon the sand.

From the Public Ledger.

## Woman's Rights.

This subject, like every other which involves rights, has produced parties; and two of these parties are now fighting in our own country and England, with all the intensity which has ever been exhibited by political parties. These two parties are, the Woman's Rights party, who contend for more rights in the "weaker sex," and their opponents, who urge that women have already too many rights. Each party consists of both sexes; for many women will do nothing for their own sex, excepting to co-operate with men to enslave and degrade it; and many men believe that they cannot have too much power over women. This portion of women and this portion of men constitute the "Anti-Woman's Rights" party. And some women cannot comprehend why, while endowed with intellectual and moral responsibilities, they should be subservient to men in all things, and oppressed and trampled upon for man's benefit; and some men are sufficiently liberal and enlightened to conceive that, while the duties and vocations of the two sexes are different, their responsibilities and rights are equal. This portion of men and this portion of women constitute the "Women's Rights" party. The feminine portions of these belligerents have not yet got to blows, though the men among the *Antis* have got to mobbing the women among their opponents. But the principal weapons of the masculine *Antis* are ridicule and misrepresentation through the press; and these weapons are used with skill, industry and perseverance worthy of a better cause.

We must remember that all great reformations commenced among those few in number, and weak in power, who attended any; and that, whatever success has attended any, has been achieved slowly, and through much effort and tribulation. Political liberty has had a severe contest for some thousands of years, according to history, and it is yet far from being established among the majority. Social slavery fettered the majority of mankind till the days of the crusades, was extensive in Europe long after, and is extensive in the rest of the world to this day. Christianity has not had a short race or an easy time, and is still far from the goal. Luther's Reformation began with a poor monk and a few burghers, fought many bloody battles, and is still in the minority. And we may say of everything that makes man wiser and better, that it originated among the few and the weak, and has gained every victory by hard fighting. We may add that, every good thing has been carried to extravagance, and thereby impeded in just progress, by those who had more zeal than discretion. Many crimes and absurdities have been committed, in all ages, in the name of liberty. The Persecutions of both Old and New England were rooted in many things, and the French republicans of 1789 and 1848 were madmen in many more. The simple teachings of Jesus, which reason demonstrates to be God's Truth, were soon encumbered with the parties theories of Paul, and afterwards almost smothered by the subtleties of fathers and the mythologies of political and ecclesiastical despots. After Luther had broken the main chains, various tribes of fanatics scandalized liberty of conscience by their absurd attempts to cast off all restraints. Modern efforts for the extinction of slavery have produced wild, impracticable theories, and opposition which, for audacity in absurd theory and criminal practice, might challenge Jewish history, the ancient Greek and Roman empires, or the dark ages of Europe.

With these historical views of reformations, we say to the advocates of woman's rights, that their case is not hopeless, that they cannot accomplish all at once, that their true policy is to seek nothing which is impracticable for the time, to restrain the over-zealous among them from seeking too much, to use whatever they gain as a lever for gaining more, and to persevere till all be accomplished, however slowly. And on looking back, either through history, or through a few past years in our own generation, they will find much encouragement to persevere. The condition, both of privilege and cultivation, than the woman of modern Europe, and the white woman of the United States. And when the noblewoman of ancient Egypt got drunk at her festivities, like the nobleman and gentleman of Europe and our own country less than a century ago, we can easily imagine the social condition among the "masses" of her sex. To find the lady of modern times,

with her intellectual and moral progress in whatever is refined and amiable, we may seek in vain among the privileged orders of Ancient Greece, Republican or Imperial Rome, the days of Chivalry, or the era of the Reformation. Would Elizabeth, great as she was, be a pattern for a modern lady, republican or monarchial, democratic or aristocratic? The women of Queen Anne's day had not quite abjured the profanity and coarseness of speech which was the rule and not the exception in the days of Elizabeth. And even in the days of George III, the best bred women were below the standard of well-bred women of the present day, in England or our own country. In both manners and morals, and especially in knowledge, the feminine standard was never so high in Europe or our own country, as it is now.—In all this we find some encouragement.

And what progress has been made in woman's rights, even within a century? That period has not elapsed since an English Chief Justice decided that a husband might administer to his wife moderate correction with a stick—no thicker than his thumb!—Now, in England and the United States, striking a wife at all is criminal. But a few years since, seduction was no crime in any of our States. Now it is punishable as such in several. But a few years ago the property of American women was at the mercy of husbands under the old Saxon laws. Now, in several States, the property of women, married or single, is entirely under their own control. All this affords encouragement, and therefore we say, persevere.

## CIRCULAR.

OCEAN PENNY POSTAGE.

Mr. Editor—Let me beg you to admit into some corner of your paper, a few thoughts on Ocean Penny Postage; a subject which must interest, directly and deeply, many of your readers, and millions on both sides of the Atlantic. Perhaps you are aware that the project of reducing the transit charge on letters, from any port of Great Britain to any port beyond the sea, to one penny or two cents, has been mooted in this country for several years. It has now assumed the character of a measure of urgent necessity, and vast importance; and is about to be brought forward in Parliament, backed by almost the unanimous sympathy and suffrage of all political parties, and of all classes of society. In fact, no opposition to this great postal reform has manifested itself in any quarter. It seems at once to conciliate and win to its advocacy all interests.—The sudden and immense emigration to Australia, within the last few months, with the old gulf stream of human beings, flowing with undiminished current toward America, has brought the subject home to millions, during the last year, who thought it did not affect them before. The poorer and industrial classes of society, who supply the largest tributaries of this swift running river of emigration, look for the realization of Ocean Penny Postage as a boon of inestimable value. The commercial class of commerce begin to understand its importance, and to urge its adoption. Every interest, every influence, every disposition and tendency of the times, is in its favour. But, to make an Ocean Penny Postage universal, co-extensive with the globe, the sympathy and concurrence of the people and governments of all maritime countries in Christendom are requisite. For, to realize completely the system proposed, whatever be the distance or direction, or under whatever flag a letter may be conveyed, the single service of its mere transit from any port of one country to any port of another, must be performed for one penny. If the British mail packets perform this service on a letter from any port of Great Britain to any port beyond the sea at which they touch for one penny, the American mail packets, must do the same.

The French steamer, that conveys a letter across the Mediterranean, or the German across the Baltic, or the Danish across the sound to Sweden, must each perform this single service for a penny. Several Governments and nations, then, must move in this matter, before the whole scheme is consummated. But, Great Britain and the United States can establish this system over more than three-fourths of the globe, without the aid or concurrence of any other governments whatever. England can alone establish it between Liverpool and Halifax, and will do it, doubtless, ere long, and between her and all her colonial ports, beyond the sea, in every direction, and to every distance. And, if she can convey a letter from Liverpool to Halifax, or to Hong Kong, or to Australia, for a penny, cannot the United States transport one from New York to Liverpool, Havre, Bremen, or Havana for the same? What a singular anomaly it would be, if the transit charge on a letter from Liverpool to Quebec should be two cents, and the same service on one from Boston to Liverpool should be three cents! It is probably the fact, that nine-tenths of all the correspondence of the world that crosses the sea, is conveyed in British and American vessels. If, therefore, these two Governments can be brought, by a pressure of public opinion, to unite in establishing an Ocean Penny Postage, so far as it lies in their united power, they could alone confer the boon, almost to the full extent of its blessing and beneficence upon the family of man.

Yours sincerely,  
ELIOT BURRITT.  
London, 35 Broad St. Buildings, Nov. 5, 1852.

Napoleon's Heart.  
When Bonaparte died at St. Helena, it is well known that his heart was extracted with the design of being preserved. The British physician who had charge of that wondrous organ, had deposited it in a silver basin, among water, and retired to rest, leaving two tapers burning beside it in his chamber. He often confessed to his friends while narrating the particulars, he felt nervously anxious as to the custodian of such a deposit, and though he reclined, he did not sleep. While lying awake, he heard, during the silence of the night, first a rustling noise, then a plunge among the water in the basin and then the sound of an object falling with a rebound on the floor—all occurring with the quickness of thought. Dr. A. sprang from his bed, and the cause of the intrusion on his repose was soon explained. It was an enormous rat dragging the heart of Bonaparte to his hole. A few moments more, and that which before had been too vast in its ambition to be satisfied with the sovereignty of continental Europe, would have been found even in a more degraded position than the dust of Caesar stopping a beer-barrel—it would have been devoured as the supper of a rat.

## Agents for the Bugle.

The following named persons are requested and authorized to act as agents for the Bugle in their respective localities.

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## BOOKS! BOOKS!!

*The White Slave.* *Uncle Tom's Cabin.*  
*Bythelide Romance.* *Night Side of Nature.*  
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